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HISTORY
OF THE
CONGREGATIONAL CHURCHES

IN
ORLEANS COUNTY, VT.,
WITH BIOGRAPHICAL NOTICES OF THE
PASTORS AND NATIVE MINISTERS.

BY
PLINY H. WHITE,
ACTING PASTOR IN COVENTRY.

RUTLAND:
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By Pliny M. White,

No. 1868.

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PREFATORY AND EXPLANATORY NOTE.

What is here published is a specimen fragment of a History of the Vermont Churches, which the writer has for some time had in hand. It is published, that an opportunity may be afforded for correction and enlargement, and that those who are interested in the larger work may see what it is likely to be. To use the words of old Thomas Elyot, in his "Boke of the Governor,"—"If my readers do justly and lovingly interpret my labors, I, during the residue of my life, will now and then set forth such fruits of my study, profitable as I trust unto this my country."

All the towns mentioned in this pamphlet are in Vermont, unless some other State is mentioned, in which case that State is to be understood till another is named. From this rule, however, are excepted towns in which there are Colleges or Theological Seminaries. The location of all those is presumed to be known to the readers. The ordination of a pastor is to be understood as his ordination to the pastorate of a Congregational Church, unless otherwise specified. Ecclesiastical and literary titles are put in italics, if the person was not entitled to them at the time spoken of, but subsequently became entitled.

Any person who is able to correct errors or supply deficiencies, is earnestly requested to communicate with the author.

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HISTORY
OF THE
CONGREGATIONAL CHURCHES
IN
ORLEANS COUNTY, VT.,

With Biographical Notices of the Pastors and Native Ministers.

ALBANY.

The church in Albany was organized 16th August 1818, by the Rev. James Hobart, of Berlin, and the Rev. James Parker of Enosburgh. It consisted of one female and three male members. In 1821, fifteen persons were added, most of them by letter from other churches. David Sexton was chosen deacon, 20th March 1822, and Ephraim Carter, 10th November 1824. No stated preaching was maintained till April, 1826, when the Rev Elias W. Kellogg began supplying the pulpit, and in the following January he was ordained pastor, but as the church was unable to give him a full support, a part of his time was employed in neighboring towns. The Vermont Domestic Missionary Society assumed a portion of the salary, and has continued to render assistance during almost the entire existence of the church.

In 1831, an extensive revival took place. Thirty-five persons, most of them heads of families, united with the church, and its condition was in all respects greatly improved. In 1833, special trials were experienced. The public mind was much excited on the subject of masonry, and the church shared in the agitation. A resolution was finally adopted that "the institution of Speculative Free Masonry is unchristian, and that in the admission of members and the employment of ministers, the church will require a

pledge to forsake the institution." Quite serious difficulties were also encountered in providing a place for public worship. Holding a house of worship in common with other denominations, the church had been obliged to meet in a school-house half of the time. By the burning of this school-house, they were compelled to hold meetings in a barn or in a dwelling-house, to the great diminishing of the congregation. The subject of building a house of worship now began to be agitated, but differences of opinion as to the location paralyzed all efforts and led to serious dissensions. Finding his usefulness much impaired by these occurrences, the pastor requested a dismission, which was granted, but he continued to supply the pulpit till the end of the year. For several succeeding years, the church was divided against itself, received no additions, and was destitute of preaching, except for a short time in 1835 by the Rev. Lyman Case, and on alternate Sabbaths for three or four months in 1836 by the Rev. Moses P. Clark.

The Rev. Elias R. Kilby began to supply the pulpit in 1839, and in March of the next year, he was ordained pastor, with liberty to preach elsewhere one-fourth of the time. Under his preaching harmony was restored, and in 1842, a house of worship was built. The congregation increased in number, and the day of better things appeared to have dawned. But the hopes thus raised were destined to be disappointed. In 1845, the church found itself pecuniarily unable to maintain preaching more than half the time, nor has it ever again been able to do more than that. Still more disheartening was the destruction by fire, in February 1846, of the house which had been built with so great sacrifices. Questions of re-building and location began again to be agitated, but an advisory council which was called, unanimously recommended the purchase of half the Baptist house at West Albany, which was accordingly made. This removal from the old village on the hill to the younger and rival village in the valley was not accomplished without much dissension, many heart-burnings, and permanent harm to the church.

Neither temporal or spiritual prosperity was again enjoyed. The occasional additions which took place did not compensate for the losses by death and emigration, and a slow process of decay was

continually going on. Mr. Kilby's pastorate was terminated by his death in February, 1851. With the exception of a few Sabbaths' preaching each, by the Rev. Lyman Case and the Rev. Thomas Kidder, the church was destitute till the third Sabbath in December, 1852, when the Rev. Phileas Bailey began to supply the pulpit, and continued five years. In August, 1858, the Rev. Asahel R. Gray became acting pastor, and continued till the third Sabbath in January, 1866. The removal of several prominent members in 1865, greatly weakened and discouraged the church, and in this depressed condition it was called to endure the evil consequences of going into partnership in a house of worship. By the terms of the original agreement between the Congregationalists and the Baptists, either party, after a certain specified time of joint occupancy, had a right to insist that the entire house should become the property of one party by purchase of the other's interest. The Baptists now insisted that what was "nominated in the bond" should take effect, and as the Congregationalists were unable to buy, they were obliged to sell, and thus were compelled to discontinue public worship. Much sympathy for them was freely expressed, and offers of assistance from all classes of persons in Albany were made. They were thus encouraged to attempt the building of a house; and with the aid of \$500 from the Congregational Union, and other sums from benevolent individuals and sister churches, a house was built and furnished at an expense somewhat exceeding \$4,000. It was dedicated 5th March 1868. The Rev. John H. Woodward preached the sermon. Since that time the pulpit has been supplied by theological students, under the auspices of the Vermont Domestic Missionary Society.

PASTORS.

1. The Rev. ELIAS WELLS KELLOGG, son of Enos and Dimis (Wells) Kellogg, was born in Shelburne, Mass., 3d February 1795. He studied theology with the Rev. Elderkin J. Boardman, of Bakersfield, Vt., was licensed by the North-western Association at Westford, 18th January 1826, and was ordained at Albany, 24th January 1827. The Rev. E. J. Boardman preached the sermon. During his residence in Albany,

he was town clerk five years, 1828-33. He was dismissed 22d May 1833. In 1834 and 1835 he preached three-fourths of the time at East Berkshire and the other fourth at Montgomery. In May 1836, he commenced preaching at Jericho Center, and was installed there 18th January 1837. The Rev. E. J. Boardman again preached the sermon. On account of failing health he was dismissed 7th July 1840. In March 1841, he commenced supplying the churches in Franklin and Highgate, dividing time equally between the two till March 1844, when he began to preach at Highgate all the time, and was there installed, 7th January 1846. The Rev. James Dougherty, of Milton, preached the sermon. He was dismissed 7th January 1852, and went immediately to St. Albans Bay where he was acting pastor three years. In 1855, he removed to Illinois, and preached first at Beatonica, then at Wayne Center. He died at Ringwood, 6th October 1861. He married 7th March 1820, Alzaida Holbrook, a native of Wardsboro, (born 15th November 1797) and a descendant of Gov. William Bradford. By her he had Sylvanus Holbrook, born 5th January 1821, and now a minister in Illinois; Julia Sophia, born 15th September 1822; Edward Young, born 3d August 1827, died 28th September 1828; Calvert Spencer, born 26th February, 1829, died 13th September, 1833; Edward Payson, born 17th July, 1833, died 14 February, 1838; Charlotte Alzaida, born 10th March, 1836; Sarah Eliza, born 31st August, 1837, died 24th July, 1845; Wealthy Ann, born 20th June, 1839, died 10th July, 1845.

2. The Rev. ELIAS RUSSELL KILBY, son of Thomas Tyler and Abigail (Parmelee) Kilby, was born in Guildhall, 31st January, 1803. Without obtaining any more than a common school education, he studied theology with the Rev. James Tisdale of Guildhall, and the Rev. Thomas W. Duncan of Burke, and was licensed by the Caledonia Association at St. Johnsbury, 3d October, 1837. His first and only settlement was at Albany, where he was ordained 4th March, 1840. The Rev. T. W. Duncan preached the sermon. During the last two or three years of his life, he was acting pastor at Newport half the time. His death occurred at Newport, 15th February, 1851.

BARTON.

A Congregational church, consisting of seven or more members, was organized in Barton, 27th August, 1807, by the Rev. Elijah Lyman of Brookfield, and the Rev. Walter Chapin of Woodstock; but no attempt to sustain religious institutions was made, and in a few years the church became extinct.

The present church was organized 24th September, 1817, by the Rev. Samuel Goddard of Concord, and the Rev. Luther Leland of Derby, and consisted of seventeen members. Mr. Leland was its first minister, and he preached the gospel with much acceptance and success. Additions took place at every communion season, and within a year the membership was doubled. Oliver Blodgett was chosen deacon 26th January, 1819. Through the agency, and mainly by the liberality, of Ellis Cobb, a house of worship was built, which was dedicated 6th September, 1820. Mr. Leland preached the dedication sermon, from Gen. xxviii. 17. A council was held 22th October, 1823, to ordain deacons for this church, and others in the vicinity; and Oliver Blodgett of Barton, Loring Frost of Coventry, and Zadoc Bloss of Irasburgh, were ordained deacons of their respective churches. The Rev. Noah Emerson preached the sermon, and the Rev. William A. Chapin of Craftsbury offered the ordaining prayer.

The first pastor was the Rev. Thomas Simpson, who was settled in the fall of 1823. His ministry at first was diligent and successful, but at length he became negligent, and failed to meet the reasonable expectations of the people. He also fell into difficulties with members of the church, and after a pastorate of five years was dismissed. The Rev. Otis F. Curtis supplied the pulpit half the time for a few months in 1831, and a powerful revival took place; but, before the close of his engagement, he became a Methodist, which had a disastrous effect upon the church. Some fell into despondency, some into indifference, and some into open sin. The labors of the Rev. Bowman Brown, who [preached half the time during the year 1833, were well directed, and were followed by good results. On the second Sabbath in March, 1834, the Rev. Ora Pearson commenced supplying the pulpit, and con-

tinued for a year and some months. In January, 1835, a protracted meeting was held, as the result of which, the church was much quickened, and some members were added. For the two or three succeeding years there was almost an entire destitution of preaching.

In the fall of 1839, this church united with the Glover church in a call to the Rev. Ora Pearson, and at the beginning of the next year he was installed pastor of the two churches. In 1842 another house of worship was built, and again mainly through the liberality of Ellis Cobb. It was dedicated 29th December, 1842, the Rev. Richard C. Hand of Danville preaching the sermon. The location of this house occasioned a good deal of dissatisfaction, the injurious consequences of which continued for many years. After a pastorate of nearly five years, Mr. Pearson was dismissed. His successor was the Rev. Levi H. Stone, who commenced supplying the pulpit on the first Sabbath in July, 1845, and preached on alternate Sabbaths for four years and two months.

The Rev. Clark E. Ferrin began to supply the pulpit in the latter part of 1850, and so acceptable was his ministry that he was called to the pastorate, with a salary of \$450, and in December 1851, was ordained. His health failing, he requested a dismissal in 1853; but, at the instance of the church, continued to retain the nominal relation of pastor, in hope that his health might be restored. The Rev. David Root supplied the pulpit three months in the summer of 1854. Mr. Ferrin, having renewed his request, was dismissed in December 1854. During his ministry thirty-two persons were added to the church. The Rev. Edward Cleveland was acting pastor during the first half of 1856; after which there was only occasional preaching till September, 1857, when the Rev. William D. Flagg began to supply the pulpit, and continued for a year. The Rev. John H. Beckwith was acting pastor for the year 1859, and the Rev. Henry A. Hazen for 1860. In the latter part of 1861, the Rev. Benjamin W. Pond began to supply the pulpit, was soon called to the pastorate, and early in 1862 was ordained. His pastorate continued about three years. On the first Sabbath in August, 1865, the Rev. William A. Robinson began to supply the pulpit, and in the following January he was ordained

pastor. Under his pastorate an unusual degree of external prosperity has been enjoyed. The congregation increased in numbers so that it was found necessary to enlarge the house of worship. A parsonage was also built, (in 1867,) and the salary of the pastor was advanced from \$700 to \$900 and the use of the parsonage.

PASTORS.

1. The Rev. THOMAS SIMPSON was a native of Deerfield, N. H., and received his education for the ministry at the Maine Charity School, (now Bangor Theological Seminary,) where he was graduated in 1820, a member of the first graduating class. His first settlement was in Vershire, Vt., where he was ordained 10th December, 1823. The Rev. Baxter Perry, of Lyme, N. H., preached the sermon. He was dismissed 8th June, 1824, and was installed in Barton 26th October, 1825. The Rev. Jacob N. Loomis of Hardwick preached the sermon. He was dismissed 23d September 1830, left Barton under censure of the Orleans Association, and was not again settled in the ministry. He removed first to Deerfield, N. H., then to Canada, and finally to Lowell, Mass.

2. The Rev. ORA PEARSON was born in Chittenden, Vt., 6th October, 1797, and was graduated at Middlebury in 1820, and at Andover in 1824. He preached in various places in New York for a year or more, and then commenced preaching at Kingston, N. H., where he was ordained 7th March, 1827. The Rev. Ira Ingraham of Bradford, Mass., preached the sermon. In connection with his ministry in Kingston, a powerful revival occurred in 1831-2, which brought more than sixty persons into the church. He was dismissed 9th January, 1834, but continued to supply the pulpit till the following March. He then commenced preaching in Barton, and there continued a year and some months, after which he labored several years in Canada East, as a missionary of the New Hampshire Missionary Society. He was installed 1st January 1840, pastor of the churches in Barton and Glover. The Rev. James Robertson of Sherbrooke, C. E., preached the sermon. He was dismissed 19th November, 1844, and was a colporteur of the American Tract Society for five or six years,

when the loss of his sight compelled him to retire from active life. He died at Peacham, 5th July, 1858.

He was distinguished for amiability, humility, conscientiousness, fervency and power in prayer, and accurate knowledge of the Scriptures. So familiar was he with the language of the Bible, that when he had become entirely blind, he was in the habit of reciting whole chapters in connection with his pulpit services, and so exactly that his hearers supposed he was reading from the printed page. His last sickness was long and severe, but he gave such striking proofs of the reality and strength of his faith, and of the love of Christ to his people in their hours of trial, that perhaps the best work of his life was done on his death-bed. His hope strengthened and his joys brightened as the end drew near, and he achieved a signal victory over death.

His only publication was "An Address to Professing Heads of Families, on the Subject of Family Worship," a pamphlet of twelve pages, prepared and published in 1831, by request of the Piscataqua Conference.

3. The Rev. CLARK ELA FERRIN, son of Micah and Lucinda (Conant) Ferrin, was born in Holland, 20th July, 1818. He fitted for college at Brownington and Derby Academies, and was graduated at the University of Vermont in 1845; after which he taught in Georgia two years, and then entered Andover Theological Seminary, where he was graduated in 1850. He was ordained in Barton 10th December 1851. The Rev. O. T. Lauphear of Derby preached the sermon. He was dismissed 19th December, 1854. About a year after his dismissal he resumed preaching, and was installed in Hinesburgh 6th February 1856. The Rev. N. G. Clark, *D. D.*, of Burlington, preached the sermon. He was the representative of Hinesburgh in 1858 and 1859. His publications are two funeral sermons and a thanksgiving sermon.

He married 6th November 1850, Sophronia B. Boynton, of Holland.

4. The Rev. BENJAMIN WISNER POND, son of the Rev. Dr. Enoch and Julia A. (Maltby) Pond, was born in Bangor, Maine, 26th March, 1836. He was graduated at Bowdoin College in 1857, and at Bangor Theological Seminary in 1861, and was or-

dained in Barton 28th January, 1862. The Rev. Enoch Pond, D. D., preached the sermon, and it was published in the *National Preacher*. He was dismissed 5th October, 1864, and for about two years was employed at Washington, D. C., and in the South, in labors for the education of the freedmen. In April 1867 he received a call to Charlemont, Mass., and was there installed pastor, 21st May, 1867. The Rev. John Todd, D. D., of Pittsfield, preached the sermon.

5. The Rev. WILLIAM ALBERT ROBINSON, a son of the Rev. Septimius and Semantha (Washburn) Robinson, and a descendant in the seventh generation from John Robinson, the pastor at Leyden, was born in Morristown 24th February, 1840. He was graduated at Middlebury College in 1862, taught the academy at Coventry two years, and then entered Bangor Theological Seminary, where he was graduated in 1865. He was licensed by the Penobscot Association at Bangor, 12th July, 1864, and was ordained in Barton 11th January, 1866. The Rev. Lyman Bartlett, of Morristown, preached the sermon. He has been superintendent of schools in Barton two years, 1867-8.

He married, 1st September, 1862, Lucy C. Swift, by whom he has two children.

NATIVE MINISTERS.

1. The Rev. JOHN KIMBALL, son of John H. and Harriet (Chamberlain) Kimball, was born 10th October, 1831, and was graduated at Dartmouth in 1856, and at Union Theological Seminary in 1859. Soon after graduation he went to California as a missionary of the American Home Missionary Society, and preached a year in Grass Valley, and a year and a half in San Francisco. In October, 1861, he was ordained to the ministry at Sacramento. The Rev. George Moor preached the sermon. In the spring of 1863 he returned to New England, and entered into the service of the Christian Commission, in which he remained during the war, and then engaged in labors for the freedmen.

He married, 18th January, 1864, Annie M. Eskridge, daughter of the Rev. Vernon Eskridge, of Portsmouth, Va.

2. The Rev. ROGER M. SARGENT, son of Stephen and Frances

(Noyes) Sargent, was born 7th September, 1824, and in early youth moved to Lowell, Mass., with all the family. He fitted for college at Lowell High School, and was graduated at Dartmouth in 1846, and at Andover in 1849. He preached for a while at Newbury, Mass., and at Farmington, N. H., and was ordained pastor of the Congregational church in Gilmanston Centre 27th April, 1852. The Rev. N. Bouton, D. D., of Concord, preached the sermon. He was dismissed 31st January, 1860, his term of service having continued exactly eight years. He was installed in Farmington 27th March, 1860. The Rev. Alvan Tobey, D. D., of Durham preached the sermon.

He married, 5th June, 1850, Elizabeth G. Spaulding, a native of Nashua.

BROWNINGTON.

The church in Brownington was organized 4th March, 1809, by the Rev. Jonathan Hovey, and consisted of four male and six female members. For a few months previous, there had been a general awakening, under the preaching of missionaries, and within a year fourteen were added to the church. Until 1824 no ministerial labor was performed, except by the ministers of neighboring towns, or by itinerant missionaries. In the mean time, however, two revivals were experienced; one in 1812, the other in 1816, by which the church was much enlarged and strengthened. During the first ten years of its existence, sixty persons became members.

In 1824, the Rev. James W. Woodward was engaged to supply the pulpit, and after several months of service was called to the pastorate. Early in 1826 he was installed, and he remained in the pastorate two years or more. He was a man of ardent piety and respectable talents, and was greatly beloved by the church and people. In August 1829 the Rev. Alexander L. Twilight became acting pastor and continued five years. His labors in 1831-2 were accompanied by a revival, as the result of which fifty-four were added to the church. The Rev. E. B. Baxter was acting pas-

tor two years from 1st November, 1836. With the exception of a few months in 1839, there was a period of destitution which lasted till February 1841, when the Rev. Asahel W. Nott became acting pastor for a year.

The public worship of the church was attended first in the court-house, and afterward in the academy, till 1841, when a house of worship was completed. It was dedicated 1st December. In the fall of 1842, the Rev. Vernon Wolcott was installed pastor, and continued nearly three years, when his health, both of body and mind, failing, he was dismissed. The pulpit was again supplied by Mr. Twilight in 1846-7, and by the Rev. William Scales four years from the fall of 1847. In 1851 a revival was experienced, and twenty-one additions took place. Mr. Twilight again supplied the pulpit for a season in 1852. Early in 1854, the Rev. Samuel R. Hall was installed pastor, with a salary of \$400, and sustained that relation for thirteen years. In 1859-60, there was unusual religious interest, which resulted in fourteen additions. The ability of the church to sustain the institutions of the gospel has been greatly weakened by emigration. Twelve of the fourteen constituent members of the church in Mt. Pleasant, Iowa, organized in May 1867, were from Brownington. After Mr. Hall's dismissal, the pulpit was supplied three months, beginning in June 1867, by Mr. David Shurtleff, and in February 1868, he was ordained pastor, with a salary of \$500.

PASTORS.

1. The Rev. JAMES WHEELOCK WOODWARD, son of Bezaleel and Mary (Wheelock) Woodward, was born in Hanover, N. H., 6th February, 1781. His father was the first Professor of Mathematics and Natural Philosophy in Dartmouth College, and his mother was a daughter of the Rev. Eleazer Wheelock, D. D., the first President of the College. He was graduated at Dartmouth in 1798, and studied theology with the Rev. Asa Burton, D. D., of Thetford, Vt., and the Rev. Nathan Strong, D. D., of Hartford, Ct. In December 1801, he went as a missionary of the Connecticut Missionary Society, into the Black River country of New York, where he spent eight months, traveled 1800 miles, and

preached one hundred and sixty-four times. He was ordained to the ministry at Windsor, Ct., 29th September, 1802. The Rev. J. Washburn preached the sermon. He then went as a missionary into the South Western counties of New York, and Northern counties of Pennsylvania, where he labored nearly two years.

He was installed pastor in Norwich, Vt., 5th September, 1804. The Rev. Asa McFarland, *D. D.*, of Concord, N. H., preached the sermon, and it was published. He was dismissed from Norwich in 1820, and was installed in Brownington, 11th January, 1826. The Rev. Jacob N. Loomis of Hardwick preached the sermon. He was dismissed early in 1828, after which he was a missionary in various places in New York and New Hampshire till he was disabled by paralysis. He died at Waterbury 26th July, 1847. He married 4th October, 1808, Sarah Partridge, a native of Norwich,

His published sermons were four; two of them preached 28th December, 1817, on the last Sabbath of public worship in the old meeting-house at Norwich, the other two at the dedication of two new meeting-houses in Norwich, one "on the plain," 29th November 1817, the other "on the hill," January 1818.

2. The Rev. VERNON WOLCOTT, son of Dea. Philemon and Amy (Treat) Wolcott, was born in Shoreham in March 1809. He spent two years in Middlebury College, and some time in Union College, but was not graduated at either, though he subsequently received the honorary degree of A. M., from Union. His theological studies were prosecuted at Auburn. He preached alternately at Ferrisburgh and Monkton, for one year from 1st September, 1837, and was ordained to the ministry at Vergennes 7th February 1838.

For one year from November 1838 he preached at Monkton, then a year at Whitehall, N. Y., and another at Moriah, at which last place he also taught the academy. He was installed in Brownington, 11th October, 1842. The Rev. James Johnson of Frisburgh, preached the sermon. The death of his wife, which took place 12th November 1844, was a blow from which he never recovered. He sunk into such dejection as to be wholly unfit for ministerial labor, was dismissed, 7th September, 1845, and though he supplied the pulpit in Bristol three months, he was soon compelled to make

his bodily and mental health the sole object of his care. He died in the city of New York in October 1847, and the place of his sepulchre no man knoweth to this day.

His only published discourse was a Thanksgiving sermon in 1840.

3. The Rev. SAMUEL REED HALL, L. L. D., son of the Rev. Samuel R. and Elizabeth (Hall) Hall, was born in Croydon N. H., 27th October 1795. He pursued classical studies at Kimball Union Academy, Meriden, N. H., but was prevented by feeble health, from taking a collegiate course. For several years he was employed in teaching in which he was eminently successful. He studied theology with the Rev. Walter Chapin of Woodstock, and the Rev. William Eaton of Fitchburg, Mass., and was licensed by the Worcester North Association at Princetown, Mass., in May 1822. His first settlement was in Concord, Vt., where he commenced preaching 2d June, 1822, and was ordained pastor 5th March, 1823. The Rev. Walter Chapin preached the sermon. At Concord he established and taught a normal school, the first that was established in the United States. He was dismissed in June 1830, to take charge of a Teachers' Seminary in Andover, Mass., with which he was connected for nearly six years. He was afterwards principal of a Teachers' Seminary in Plymouth, N. H., about three years, beginning in June 1837; then resuming active labor in the ministry, he was installed pastor in Craftsbury, 8th July 1840. The Rev. James Johnson of Irasburgh preached the sermon. He was dismissed 4th January 1854, commenced preaching in Brownington on the following Sabbath, and was there installed pastor 7th March, 1854. He was dismissed from that pastorate, 5th February, 1867.

Mr. Hall has been a prolific author of works connected with education. His first publication was "The Child's Assistant to a knowledge of the Geography and History of Vermont." This was published in 1827 and passed through several editions, the last of which, revised and enlarged, appeared in 1868, and is now used in the common schools of Vermont. In 1829 he published "Lectures on School-keeping," of which two editions were speedily sold, and by order of the Superintendent of Common Schools in

New York, an edition of ten thousand copies was printed for distribution among the schools of that State. A revised and enlarged edition was published in 1852. In 1832 he published "Lectures to Female School Teachers," "The Child's Instructor," and "The Arithmetical Manual;" and in 1833, "Practical Lectures on Parental Responsibility and the Religious Education of Children," "The Grammatical Assistant," and "A School History of the United States." He has published several other small volumes, and contributed numerous articles to the "Journal of Education" and other educational periodicals.

He was postmaster at Brownington from 1st August, 1863 to 1st February, 1865. In 1839 he received the degree of Master of Arts from Dartmouth College, and in 1865 the degree of Doctor of Laws from the University of Vermont.

4. The Rev. DAVID SHURTLEFF, son of Amasa and Fanny (Brockway) Shurtleff, was born in Westfield, Mass., and was employed in mercantile business till he arrived at middle life. In October 1866, he entered the Theological Seminary of Connecticut at Hartford, and pursued studies there for about a year. He was licensed by the Orleans Association, 16th September, 1867, and was ordained pastor, 25th February, 1868. The Rev. W. A. Robinson, of Barton, preached the sermon.

NATIVE MINISTER.

The Rev. JAMES WOODWARD STRONG, son of Elijah Gridley and Sarah (Parsons) Strong was born 20th September, 1833, and was graduated at Beloit (Wis) College in 1858. During his residence in Beloit, he was city clerk for two years, and superintendent of schools about the same length of time. He was graduated at Union Theological Seminary in 1862, licensed by the Third Presbytery of New York 10th April, 1862 and ordained at Beloit 28th September, 1862. The Rev. D. P. Noyes, D. D. preached the sermon. He commenced preaching at Brodhead, Wis., 21st September, 1862, and remained two years.

His ministry at Brodhead was successful, and two revivals occurred which brought forty members into the church. In January, 1865, he commenced preaching in Faribault, Minn., and was

there installed pastor of the Plymouth Church, 26th January, 1866. The Rev. C. C. Salter of Minneapolis, preached the sermon. Within a year and a half from the beginning of his ministry at Fairbault, two revivals occurred, and the membership of the church was increased from thirty-three to ninety. In August, 1868, he was called to the pastorate in Natick, Mass., but declined the call.

CHARLESTON.

A Congregational Church, consisting of four male and four female members, all but one of them having letters from other churches, was organized in East Charleston, 5th October, 1841, by a council of which the Rev. William Claggett, of Derby, was Moderator. For several years it was supplied with preaching one fourth of the time by the Rev. Jacob S. Clark, of Morgan. In accordance with the advice of the Orleans Association, the Church voted, 21st August, 1852, to change its location to Island Pond.

The Congregational Church in West Charleston was organized 14th May, 1844, by a council of which the Rev. Jacob S. Clark was Moderator. It consisted of four male and five female members. The Rev. R. V. Hall, of Stanstead, C. E., preached a sermon from the text: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." The Rev. Jabez T. Howard, through whose agency the Church was gathered, became acting pastor, and so continued till 1857. In 1854, the Church, though few in numbers and poor in purse, undertook to build a house of worship, and after a struggle of five years it was completed and paid for. It was dedicated 21st June, 1859. The Rev. Thomas Bayne, of Irasburgh, preached the sermon. For nearly three years, 1857-60, preaching was maintained only by temporary supplies. The labors of the Rev. Phineas Bailey, for a few months in the winter of 1859-60, strengthened the church by the addition of eleven members. In May, 1860, the Rev.

Charles Duren became acting pastor, and continued till December, 1862. He was succeeded by the Rev. Levi Loring, who was ordained to the pastorate in July, 1863. His ministry of three years and a half was prospered to the marked increase of the Church in members and strength. He was dismissed in June, 1866, soon after which the Rev. Timothy E. Ranney became acting pastor and remained for a year. The Rev. R. V. Hall then supplied the pulpit about four months. On the second Sabbath in October, 1867, Mr. N. W. Grover began to serve as acting pastor, and continued six months, since which time the pulpit has not been regularly supplied.

PASTOR.

The Rev. LEVI LORING, son of the Rev. Levi and Sophia (Bosworth) Loring, was born in Buxton, Me., 26th November, 1819. His father was a minister in Maine for nearly half a century. He became pious when about twelve years old, and at the age of sixteen commenced studies preparatory to the ministry; but his health failing, he engaged first in teaching, and then in mercantile business, which he followed ten or twelve years in Athens, Me., and Lawrence, Mass. In 1859 he again turned his attention to the ministry, and in February, 1860, he went as a missionary of the Canadian Missionary Society to Magog, C. E., where he preached a year and a half. He was licensed by the Orleans Association, at Newport, 11th June, 1863, and was ordained in Charleston, 9th July, 1863. The Rev. Pliny H. White, preached the sermon. He was dismissed 15th June, 1866, and immediately became acting pastor of the East Church in Haverhill, Mass., where he remained ten months. On the last Sabbath in April, 1867, he began to labor as acting pastor at Saxton's River, Vt. A powerful revival soon followed, and the church was greatly strengthened.

In February, 1845, he married Sarah Woodward, of Gorham, Me. His son Frederick H. Loring, was a soldier in the 17th Maine Regiment, and died in the service.

His Thanksgiving Sermon, 26th November, 1863, was published in the "Orleans Independent Standard," 1st January, 1864.

COVENTRY.

The church in Coventry was organized 2d October, 1810, by the Rev. Seth Payson, D. D., of Rindge, N. H. It consisted of six male and eleven female members, five of whom remained members of this church for more than half a century. Perez Gardner was chosen deacon, and Dr. Peleg Redfield, clerk. For about six years public worship was maintained by lay services, with only occasional preaching by itinerant missionaries. In 1816, the Rev. Luther Leland, of Derby, was engaged to preach every fourth Sabbath; and as the result, a number of conversions took place, and six persons united with the church. Another period of lay services now began, and continued till September, 1822, when the Rev. Lyman Case commenced preaching as a candidate for settlement, and in the following March he was ordained pastor, under an engagement to preach on alternate Sabbaths, for a salary of \$125, payable in money or in specific articles. In 1825, an extensive revival took place, and thirty-four persons, half of them heads of families, united with the church. An unhappy state of affairs occurred in 1827, and occasioned a long series of disciplinary proceedings, and much dissension, the evil consequences of which did not pass away for many years. Mr. Case was dismissed in the fall of 1828.

In 1829-30 a house of worship was built, at an expense of \$2750, and not without great sacrifices and self-denials. It was dedicated 7th October, 1830. The Rev. David Sutherland, of Bath, N. H., preached the sermon. The Rev. Ralden A. Watkins began to supply the pulpit 6th June, 1830, and after preaching on alternate Sabbaths till August, was then engaged to preach every Sabbath for a year. His salary was fixed at \$350, payable one third in money and two thirds in grain. In 1831 a protracted meeting of six days' continuance was held, numerous conversions took place, and thirty-two persons, two of whom became ministers of the gospel, united with the church. Mr. Watkins's ministry closed, 15th May, 1836, and a period of destitution succeeded, which continued more than a year. The Rev. Lyndon S. French began to supply the pulpit, 8th October, 1837, was soon engaged

as acting pastor, and remained till August, 1844. During his ministry twenty-two persons united with the church by profession. In the fall of 1844, the Rev. A. R. Gray was ordained pastor, continued in that relation nearly fourteen years, and was dismissed in June, 1858. During the latter part of his pastorate there was a decided increase of religious interest, and some conversions took place. The additions by profession during his ministry were twenty.

The Rev. Pliny H. White became acting pastor, 8th August, 1858, at a salary of \$600, and has continued in that relation ten years. At an evening prayer meeting, 20th November, 1858, the presence of the Holy Spirit was manifest, and a number of persons expressed a desire to become Christians. A revival ensued, which continued for some months, with the use of little more than the ordinary means of grace. As the result, mainly, of this revival, twenty persons united with the church. A revival of similar character, but of greater power, began 28th July, 1867, and continued for six months. It was marked by great depth and intensity of feeling, yet was singularly free from unhealthy excitement. It began without any special means having been used to produce it, and continued without any unusual labors or means, except one or two additional prayer-meetings weekly, and a weekly inquiry meeting, which was thronged by inquirers. As the result of this revival, fifty-three united with the church. The salary of the acting pastor was advanced to \$700 in 1866, and to \$800 in 1867. In 1868 a vestry was built under the house of worship, and the house was put in thorough repair at an expense of \$2000.

The whole number of persons who have been connected with the church is three hundred and thirty-seven, of whom one hundred and twenty-seven were males and two hundred and ten were females. Ninety-eight were admitted by letter and two hundred and thirty-nine by profession. Eighty-four have died, ninety-one have been dismissed to other churches, fourteen have been separated on account of long absence, and one hundred and forty-eight remain members. This church is now the largest in the county. Among the temporal causes to which its prosperity may

be attributed are these: It is the only church in the town; for more than thirty years it has enjoyed the uninterrupted preaching of the gospel, each minister continuing to supply the pulpit till his successor was ready to occupy it; and all its ministers have been in the very prime of life, neither too young to lack experience nor too old to be wanting in zeal.

PASTORS.

1. The Rev. LYMAN CASE, son of Abijah and Thankful (Cowles) Case, was born in Whiting, 13th April, 1792, and received only such education as the common school afforded. He studied theology with the Rev. Josiah Hopkins, of New Haven and the Rev. Benjamin Wooster, of Fairfield; was licensed by the Winooski Association and before his settlement at Coventry preached for short terms in Montgomery and Lowell. He was ordained pastor 19th March, 1823. The Rev. Benjamin Wooster, preached the sermon. He was dismissed 8th October, 1828, after which he preached for short terms in various towns in Vermont and Canada, but continued to live in Coventry, with the exception of about a year, when he lived in Johnson. During the latter part of his life he was in the service of the American Tract Society as a colporteur. He died 27th February, 1858.

2. The Rev. ASAHEL REED GRAY, son of Dea. Ebenezer M. and Levinah (Reed) Gray, was born in Coventry, 29th June, 1814, and was graduated at the University of Vermont, in 1844. He studied theology with the Rev. S. R. Hall, was licensed by the Orleans Association at Albany, 16th August, 1842, and was ordained at Coventry, 13th November, 1844. The Rev. John Wheeler, D. D., preached the sermon. He was dismissed 29th June, 1858. He supplied the pulpit in Albany, on alternate Sabbaths, from August, 1853 to January, 1856, and in Morgan, from July, 1864, four years and more, the other Sabbaths being employed in various other places. His residence continues to be in Coventry. He was the representative of that town in the legislatures of 1860 and 1861.

NATIVE MINISTER.

1. The Rev. LEAVITT BARTLETT, son of Seth and Asenath (Huggins) Bartlett, was born 4th September, 1837. He studied

law with Jesse Cooper of Irasburgh, was admitted to the Orleans County Bar at the June Term, 1859, and practised four years in Irasburgh and a few months in Coventry. Then, becoming a Christian, he abandoned the law, and entered Bangor Theological Seminary where he was graduated in 1865. He was licensed by the Penobscot Association at Bangor, 12th July, 1864, and was ordained to the ministry at the same place, 27th July, 1865. The Rev. G. W. Field, of Bangor, preached the sermon. He preached a year and a half at Kansas City, Mo., where he gathered a church and had a successful ministry. In July, 1867, he returned to Vermont on account of impaired health, and in the spring of 1868 he began preaching at North Bennington. A church was soon organized, of which he became acting pastor.

He married 29th November, 1865, Emily J. Scales, daughter of the Rev. Wm. Scales.

2. The Rev. A. R. GRAY.

CRAFTSBURY.

The Church in Craftsbury was organized 4th July, 1797, and consisted of sixteen persons, eight of each sex. At a meeting held 12th July, Nehemiah Lyon was chosen deacon, and the church voted not to adopt "the half-way covenant."* Most of the members were from Massachusetts, and had there seen the evil results of the adoption of that covenant. Within a few weeks the Rev.

* "The half-way covenant" was one of the evil results of a law of the Colony of Massachusetts, (18th May, 1631) that "noe man shalbe admitted to the freedome of this body politicke, but such as are members of some of the churches within the limits of the same." By this law, many men of sound patriotism, good judgment, and unblamable lives were excluded from all the rights of citizenship; to remedy the hardship and injustice of which, many churches allowed any and all persons who had an adequate knowledge of religious truth, and who were not scandalous in life, to become members of the church upon mere application, they covenanting only to do certain of the external duties of religion. This was the "half-way covenant," and with this was involved the history of New England, civil as well as ecclesiastical, for a full century. The dismission and expulsion of Jonathan Edwards from Northampton, marks the culmination of the controversy which grew out of it.

Samuel Collins, one of the constituent members, was installed pastor, the town acting as a parish and uniting with the church to give him a call. His ministry was productive of but small visible results, only one person being added to the church during his pastorate of nearly seven years. He was dismissed in June, 1804.

For a long term of years the church was destitute of a settled ministry, and enjoyed only the occasional labors of missionaries and neighboring ministers. In 1811, under the labors of the Rev. Salmon King, of Greensboro, a revival was experienced which resulted in the addition of twenty-one persons to the church. A yet more extensive revival occurred in 1818, in connection with the ministry of the Rev. James Hobart, of Berlin, and thirty additions took place. Several years of declension and great trials followed, during which there were no additions, but many excommunications. In 1820 a house of worship was completed, which was dedicated 28th September, the Rev. James Hobart, preaching the sermon. In August, 1822, the Rev. Wm. A. Chapin was called to the pastorate, and in the following September he was ordained. Additions to the church now took place almost every year, and in the latter part of 1830 a powerful revival was experienced, which brought in twenty-four members. During Mr. Chapin's pastorate of just twelve years, sixty-five persons were added to the church.

The pulpit was supplied but partially till February, 1838, when the Rev. Daniel Parker became acting pastor, and continued two years. He was succeeded by the Rev. Samuel R. Hall, who commenced preaching on the first Sabbath in May, 1840, and was installed 8th July, 1840. In 1842 and 1843 there was a general revival, and fifty-two were added to the church. Mr. Hall's pastorate continued till January, 1854, nearly fourteen years, during which term ninety persons were admitted upon profession of faith. The Rev. Thomas Kidder then became acting pastor for a year, and was succeeded in the spring of 1855 by the Rev. Austin O. Hubbard, who continued until the fall of 1857. In the fall of 1858, the Rev. L. Ives Hoadly became acting pastor and continued seven years. The Rev. Edward P. Wild commenced preaching on the first Sabbath in September, 1865, and in the

following October was installed pastor. As the result mainly of pastoral labor in 1866-67, an interesting work of grace took place, and a number of conversions occurred, principally among persons who had been neglectors of the means of grace, and immoral in their lives. For more than two years, 1866-68, there were additions to the church at every communion.

PASTORS.

1. The Rev. SAMUEL COLLINS, was born in Lebanon Crank, (now Columbia,) Ct., in 1747. He was apprenticed to a trade, and did not commence study till he had passed the age of twenty-one. He was graduated at Dartmouth in 1775, was ordained pastor in Sandown, N. H., 27th December, 1780, and was dismissed 30th April, 1788. He was installed 25th November 1788, over the Presbyterian Church in Hanover Center. The Rev. Eden Burroughs, D. D. had been pastor of this church, but had renounced Presbyterianism, taking with him the greater part of the church and people. Mr. Collins became pastor of the remaining minority, and as a consequence, his ministry was beset with trials. He was, however, universally esteemed as a devoted and excellent Christian minister. He was dismissed from that pastorate in 1795, was installed at Craftsbury in 1797, was dismissed 30th June, 1804, and died 7th January, 1807.

In 1779 he married Betsey Hackett of Salisbury, Mass., by whom he had Robert, born 23d January, 1782; Samuel, born 23d May, 1784; Abigail, Priscilla, Julius, Betsey, James H., Mary Ann; Miranda, born 1st November, 1798; Lucia, born 28th July, 1801.

2. The Rev. WILLIAM ARMS CHAPIN was born in Newport, N. H., 8th December, 1790, the oldest of twelve children of Daniel and Elizabeth (Arms) Chapin, all of whom became members of the same church with their parents. His father was the son of Moses, who was the son of Ebenezer, who was the son of Japhet, who was the son of Dea. Daniel Chapin, who settled in Springfield, Mass., in 1642, and who is supposed to be the ancestor of nearly thirty thousand descendants. His parents were Christians

of the Westminster Catechism stamp, and taught him to recite by heart the whole of that compend of Theology, before he could read. He was graduated at Dartmouth in 1816, taught several years in Virginia, then studied Theology with the Rev. Ephraim P. Bradford, of New Boston, N. H., and was licensed by the Presbytery of Londonderry, in 1821. He was ordained at Craftsbury 25th September, 1822, the Rev. Chester Wright, of Montpelier, preaching the sermon, and was dismissed 24th September, 1834. He then removed to Greensboro, where he was acting pastor for six years, and was there installed 20th January, 1841. There he remained till his death, which was occasioned by consumption, 27th November, 1850. He married 10th September, 1823, Lucy Curtis of Hanover, N. H., by whom he had five children. She died 29th June, 1832; and he married, 26th March, 1833, Sarah Orr of Bedford, N. H., by whom he had two children, one of whom, John Orr, died of a wound received at the battle of Pittsburgh Landing. His second wife survived him, and died at Waverly, Ill., 29th August, 1858.

Mr. Chapin's theology was strictly Calvinistic. His sermons were very lucid and methodical, and in the delivery of them he was slow and deliberate, almost to a fault. He was proverbially punctual to meet every appointment, let the state of the weather, or of the road, be what it would. His advice was much sought in the adjustment of ecclesiastical difficulties, for which he was well qualified by imperturbable calmness, patience in investigation, and soundness of judgment. No one had more than he of the confidence of the ministers and churches of Orleans county, or did more to fashion them according to the puritan type.

3. The Rev. S. R. HALL. See Brownington pastors, p. 15.

4. The Rev. EDWARD PAYSON WILD, son of the Rev. Daniel and Huldah (Washburn) Wild, was born in Brookfield, Vt., 4th June, 1839. He fitted for college at Royalton Academy and at Orange County Grammar school, and was graduated at Middlebury in 1860. He studied theology at Bangor, where he was graduated in 1863. He was licensed by Penobscot Association, 12th July, 1864 and was ordained at Craftsbury, 11th October, 1865. The Rev. Daniel Wild, preached the sermon. He married,

2d August, 1865, Ruth S. Nichols of Braintree. His Fast day sermon, 10th April, 1868, was published.

NATIVE MINISTER.

The Rev. DAVID ADAMS GROSVENOR, youngest son of Nathan and Lydia (Adams) Grosvenor, was born 10th July, 1802. On the mother's side he was descended in the sixth generation from the Rev. James Fitch, the first settled minister in Norwich, Conn. His father was a deacon of the church in Craftsbury, and afterwards became a minister. Before he was twelve years old his father died, leaving his mother with six children to train and educate, with very limited means—a praying, godly mother in Israel, whom he greatly revered and loved, cherished and assisted, till her death, at the age of eighty-nine. He became pious at the age of fourteen, and soon entered upon a course of study for the ministry. He was graduated at Yale College in 1826, and then spent a year in Ellington, Conn., as principal of a classical school. The next three years he was in Yale Theological Seminary, where he was graduated in 1830. For nine months, 1830-31, he supplied the pulpit of the Congregational church in Pomfret, Conn., and afterwards labored for several months in a revival of great interest and power in Wallingford, Conn.

He was ordained at Uxbridge, Mass., 6th June, 1831, as colleague pastor with the Rev. Samuel Clark of the Second Congregational Church, (now First Evangelical.) He was dismissed in May, 1842, and removed to Ohio, where he was installed, 9th February, 1843, over the First Presbyterian Church in Elyria. His ministry in Elyria continued for about ten years, and was terminated by a season of illness which rendered him unable to preach for one year. In the Autumn of 1853, he became acting pastor of the First Congregational Church of Medina, where he continued for about nine years. In both these fields his labors were successful in the conversion of souls, the edification of the church, and the establishment of the truth. After his pastoral work in Medina ceased, he prosecuted an agency for many months in aid of Lake Erie Female Seminary, of which he had been from its commencement an active Trustee, and greatly assisted in

securing its endowment. Few ministers have done more than he to promote the cause of education. In each of the three places of his permanent ministry he originated and sustained a female seminary of a high order. For more than a year before his death he was agent for the Aetna Insurance Company. He died of cholera at Cincinnati, 11th August, 1866, after a sickness of only twenty-four hours.

In May, 1835, he married Sarah Whitney of Princeton, Mass., by whom he had one child, which died in infancy.

MINISTER'S WIFE.

Sarah C. Chapin, daughter of the Rev. William A. Chapin, and wife of the Rev. Henry Melville, was a native of Craftsbury.

DERBY.

The church in Derby was organized 9th August, 1807, by the Rev. Elijah Lyman of Brookfield, and consisted of nine male and seven female members, living in Derby, Morgan, Newport, and in Stanstead, C. E. It was supplied with only occasional preaching by itinerant ministers, till the summer of 1810, when the Rev. Luther Leland was settled as pastor. He preached on alternate Sabbaths, and continued in the pastorate till his death in 1822. In 1825 the Rev. Samuel Marsh, a missionary of the Vermont Juvenile Missionary Society, spent in Derby the principal part of the time for twenty weeks; and, as the result of his labors, a revival occurred, and more than fifty persons were converted, of whom forty-two united with this church. The Rev. Lyman Case of Coventry partially supplied the pulpit at various periods between the falls of 1822 and 1826.

In the fall of 1826, the Rev. Samuel C. Bradford commenced preaching here. He was installed as pastor in June, 1827, and remained in the pastorate about two years. For the next five years, the supply of the pulpit was only partial and irregular; notwith-

standing which, the church shared in the great revival of 1831, and received fifty-seven persons to membership. Among them was Orem Newcomb, who was afterwards a deacon of the church and filled that office with much more than the usual ability and success. "He was a godly man; the man of public and private worth; the man of business and piety; the poor man's friend and the rich man's confidence; the widow's protector and the orphan's guardian; the pastor's helper and comforter and the lover of the church."

In October, 1832, the Rev. James Robertson became acting pastor, and continued till May, 1836. He was a Scotchman and had the Scotch fondness for doctrinal discussion, and his sermons, which were regularly an hour in length, built up the recent converts, as well as the older Christians, in the faith of the gospel, to an eminent degree. The Rev. Stephen M. Wheelock was acting pastor two years, 1837-39. and the Rev. William Claggett, three years. In the fall of 1849, the Rev. Orphens T. Laphear was ordained pastor, with a salary of \$500, which was afterwards increased to \$700. He had a pastorate of five and a half years, during which fifty-five persons were added to the church, and was dismissed in 1855. The Rev. John Fraser became acting pastor in August, 1856, and continued seven years. The Rev. B. M. Frink was acting pastor two years, commencing in August, 1866, and the Rev. James P. Stone two years, commencing in October, 1865. In April, 1868, the Rev. John Rogers of Stanstead, P. Q., was engaged to supply the pulpit half a day each Sabbath.

PASTORS.

1. The Rev. LUTHER LELAND, son of Abner and Hannah (Thayer) Leland, was born in Holliston, Mass., 31st October, 1781, and was the sixth in descent from Henry Leland, who emigrated from England to Dorchester, Mass., in 1652. He was graduated at Middlebury in 1806, studied theology with the Rev. Asa Burton, D. D., of Thetford, Vt., and was ordained at Derby, 28th June, 1810. The Rev. Caleb Burge, of Guildhall, preached the sermon. For several years he was the only minister in Orleans County, and he performed a great amount of toilsome service as

missionary, or as acting pastor, in many towns. During the war of 1812, he was chaplain of the United States troops stationed at Derby Line. He died 9th November, 1822.

2. The Rev. SAMUEL CLEVELAND BRADFORD was one of three ministers who were sons of the Rev. Moses and Sarah (Eaton) Bradford of Francestown, N. H., at which place he was born, 2d July, 1795. He was graduated at Dartmouth College in 1818, read theology with the Rev. James Bradford of Sheffield, Mass., and was licensed by the Berkshire Association in October, 1819. He spent some more than a year in the service of the New Hampshire Missionary Society, and in January, 1821, went to Crown Point, N. Y. where he was ordained pastor in June, 1822. The Rev. Josiah Hopkins, of New Haven, Vt., preached the sermon. During the first year of his ministry at Crown Point, a revival took place, which doubled the membership of the church. He was dismissed in 1826, soon went to Derby, and was there installed pastor in June, 1827. His father, the Rev. Moses Bradford, preached the sermon. On account of the failure of his health, he was dismissed 19th May, 1829, and was compelled to discontinue preaching for a while. He subsequently labored at various places in Vermont and New Hampshire for short periods of time, but did not again resume the charge of a parish. For many years he lived in Sunderland, Mass., and afterwards in Francestown, N. H.

3. The Rev. ORPHEUS THOMAS LANPHEAR, son of Eabin and Lucy (Lamb) Lanphear, was born in West Fairlee, 26th January, 1820. He was graduated at the University of Vermont in 1845, and at Andover Theological Seminary in 1848, and was licensed by the Andover Association, 10th April, 1848. The first year after graduation he preached at Milton, and from there went directly to Derby, where he was ordained 25th October, 1849. The Rev. Ebenezer Cutler, D. D., preached the sermon. He was dismissed 25th May, 1855, and was installed pastor of the High Street Church in Lowell, Mass., 5th September, 1855. The Rev. W. G. T. Shedd, D. D., preached the sermon. He was dismissed from this pastorate 31st October, 1856. His next settlement was at Exeter, N. H., where he was installed pastor of the Second Congregational Church, 2d February, 1858, the Rev. John P.

Cleveland, D. D., of Lowell, Mass., preaching the sermon. From this pastorate he was dismissed 16th February, 1864, and he was installed 9th March, 1864, pastor of the College Street Church in New Haven, Conn. The Rev. W. I. Budington, D. D. of Brooklyn, N. Y., preached the sermon. He was dismissed from the New Haven pastorate, 26th February, 1867, and was installed pastor of the Dane Street Church, Beverly, Mass., 23d October, 1867. The Rev. W. T. Eustis, D. D., of New Haven, Conn., preached the sermon.

Many of his sermons, and a temperance address, have been published.

NATIVE MINISTER.

The Rev. CHARLES WILLEY, son of Jesse and Hannah (Perkins) Willey, was born 9th September, 1815. He studied theology with the Rev. Samuel R. Hall of Craftsbury, was licensed by the Orleans Association at Morgan, 16th August, 1843, and then spent some months at Andover as a resident licentiate. His original design was to become a member of the mission to the Pawnee Indians, but circumstances changed his purpose, and he commenced preaching at Chichester, N. H., 1st September, 1844. He was there ordained pastor, 15th October, 1845, the Rev. E. N. Hidden, of Deerfield, Mass., preaching the sermon. He was dismissed 3d December, 1850, and since then has been acting pastor in Kingston two years, in Loudon four years, in Epsom nearly two years and a half, in Barrington five years and a half, and in Center Harbor several years. In May, 1868, he became acting pastor at Greenfield.

He married, 24th September, 1843, Harriet Claggett, by whom he had Charles C., born 2d January, 1847. She died 20th August, 1847, and he married Charlotte E. Kelley of Concord, N. H.

MINISTER'S WIVES.

Sophronia B. Boynton, wife of the Rev. C. E. Ferrin; Ann M. Child, wife of the Rev. Charles T. W. and Ruth M. Child, wife of the Rev. John Fraser, were natives of Derby.

GLOVER.

Nearly all the early inhabitants of Glover were distinguished for their ungodliness. For several years there was no preaching except occasionally by itinerant missionaries, usually Methodists, and they were treated not merely with contempt, but with open insult. Their meetings were often interrupted by the loud talking of those who attended, and sometimes by the intrusion of men blackened like negroes and armed with pitchforks or other farming tools. In 1807, Stephen Bliss, a man of decided and earnest piety, moved into Glover, and for several years was the only active Christian there. He performed religious services at funerals, maintained worship on the Sabbath by gathering his neighbors together and reading sermons to them, and in fact performed all the duties of a minister, except preaching. In 1817 he was reinforced by Loring Frost, a young and ardent Christian, who zealously engaged in direct efforts for the salvation of souls, and with so good success that a powerful work of grace ensued, and many persons, among whom were some obstinate unbelievers and hardened opposers, were hopefully converted. By these means the materials for a church were provided.

The church was organized 12th July, 1817, by the Rev. Samuel Goddard, of Concord, and the Rev. Luther Leland, of Derby, and consisted of sixteen persons, of whom four only were males. Stephen Bliss was elected deacon. Before the close of the year the number of members was increased to forty-two. For several years the church was destitute of stated preaching, but maintained the institutions of religion by "reading meetings," and received frequent additions to its membership. In the spring of 1826, the Rev. Reuben Mason was installed in the pastorate, and continued in that relation ten years. During that period a powerful revival took place, and forty-two were added to the church, of whom thirty united by profession at one time. In 1830 a house of worship was built in the village, in which this church had the right of occupancy one-fourth of the time. In 1832, another union house was built in the West part of the town, and was occupied by this church, jointly with others.

After the close of Mr. Mason's ministry, the pulpit was supplied for a time by the Rev. Noah Cressey. The Rev. Ora Pearson commenced preaching here late in 1839, was soon installed pastor, and so remained four years. On the first Sabbath in July, 1845, the Rev. Levi H. Stone became acting pastor for half the time, and so continued for four years and two months. He then became acting pastor for the whole time, and remained to the end of the year 1854. Through his influence and active agency, the church was induced to abandon its interest in the union house in the village and to build a house for itself. This was not accomplished without much sacrifice and self-denial, and some assistance from benevolent persons and societies, and at last, a debt of some hundred of dollars remained. The house was completed in January, 1853. So much discouragement was felt, that for two years after the close of Mr. Stone's ministry, no attempt to sustain preaching was made. In March, 1857, the Vermont Domestic Missionary Society sent one of its itinerant missionaries to Glover, who labored with good success for a time. He was followed by several others, each of whom preached for a few months, to the great encouragement of the church, and the conversion of nine persons. In August, 1858, the Rev. Sidney K. B. Perkins commenced supplying the pulpit. He was ordained to the pastorate in January, 1860, and has remained till the present time. During his ministry, the meeting-house debt has been paid, a bequest of property valued at one thousand dollars has been received, and forty-four additions to the church, by profession and by letter, have taken place.

In the first half century of the existence of this church, it received one hundred and seventy-seven members, of whom fifty have died, fifty have been dismissed to other churches, and fourteen have been excommunicated. The present number of members is seventy-four, of whom twenty-one are males. The principal obstacles to the growth of the church have been—poverty, which for more than thirty years disabled it from maintaining preaching, except on alternate Sabbaths—an entangling alliance with other denominations in the use of a church edifice—embarrassment by a debt incurred in building—and the maintenance of public worship alternately in two houses several miles apart.

PASTORS.

1. The Rev. REUBEN MASON, son of Perez and Martha (Barney) Mason, was born in Lebanon, N. H., 3d July, 1778. He was brought up a carpenter, with almost no education, and began preaching as a Methodist, but in January, 1817, united with the Congregational church, after which he studied theology under the direction of the Rev. Samuel Goddard, of Concord. In September, 1818, he was ordained pastor in Waterford. The Rev. Leonard Worcester, of Peacham, preached the sermon. His ministry in Waterford was very successful and many were added to the church. His next settlement was at Glover, where he was installed 18th March, 1826. The Rev. Drury Fairbank, of Littleton, N. H., preached the sermon. He was dismissed in 1836, and was installed in Westfield as pastor of the churches in Westfield and Newport, 26th September, 1837. The Rev. Chester Wright, of Hardwick, preached the sermon. He was dismissed 3d October, 1842, preached a while at Newport, and died 30th June, 1849.

He married, 2d March, 1803, Mary Hibbard of Lebanon, N. H., by whom he had two sons and eight daughters.

2. The Rev. ORA PEARSON. See Barton pastors, p. 9.

3. The Rev. SIDNEY KEITH BOND PERKINS, son of the Rev. Jonas and Rhoda (Keith) Perkins, was born in Braintree, Mass., 14th April, 1830. He was graduated at Amherst in 1851, taught the Hollis Institute at South Braintree, two years, and then entered Bangor Theological Seminary, where he was graduated in 1857. For nine months, 1857-58, he preached at White River Village, from which place he went to Glover. He was ordained 11th January, 1860, his father preaching the sermon. Two of his funeral sermons, and his semi-centennial sermon at Glover, have been published.

NATIVE MINISTER.

The Rev. ELIAS W. HATCH, son of Edwin and Silence (Woods) Hatch, was born 12th October, 1836, and at the age of twenty-two united with the Baptist church; but upon more careful study of the Bible became a Congregationalist, and having pursued theological studies privately, was licensed by the Orleans Association

at Charleston, 16th January, 1866. He soon commenced preaching at Berkshire, and was there ordained pastor, 25th September, 1866. The Rev. Pliny H. White preached the sermon.

He married, 23th November, 1858, Frances O. Hatch, a native of Hardwick.

GREENSBORO.

Before a single field was cleared in Greensboro, or a single dwelling built there, the town was dedicated to God in prayer, and He was invoked to be the God of those who should become its inhabitants. In 1787, two ministers passing through the wilderness, spent a night in that town and offered fervent and earnest prayer that it might become the abode of a people virtuous, religious, and blessed of the Lord. The very first settler was a Christian man, and from his log cabin there daily went up the voice of prayer and praise. When a few families had moved in, they regularly assembled on the Sabbath for Divine worship, first at private houses, afterwards in school-houses, and this custom was maintained for many years, before a church was organized, or any of the ordinances of the gospel were regularly maintained.

The Congregational church in Greensboro was organized 24th November, 1804, in a store chamber, by the Rev. Leonard Worcester of Peacham, and the Rev. Samuel Collins of Craftsbury. It was composed of nine male and twelve female members, twenty-one in all. Ashbel Shepard, the first settler of the town, was moderator, Ephraim Strong clerk, and Seth Eddy deacon. Several years elapsed before the stated preaching of the gospel was secured, but public worship of some kind was constantly maintained. Early in 1805 the church appointed six of the brethren to pray in public meetings, and one of them "to read the psalms and sermons;" and, from time to time, as vacancies occurred, others were appointed to do the same duties. There was no preaching except occasionally by an itinerant minister till the summer of 1810, when

the Rev. Salmon King was settled as pastor. During his pastorate of three years and a half, eighteen were added to the church.

A term of more than eleven years now succeeded, during which there was only occasional preaching. But there was no discontinuance of public worship, nor did God fail to help those who so perseveringly labored to help themselves. In June, 1811, a Sabbath School was established, one of the first, if not the very first, in Vermont. In 1817 William Conant was chosen deacon, and held the office till his death; a period of fifty-one years. The same year a powerful revival occurred, the principal work of which was in the Sabbath School, and no fewer than fifty-seven persons were added to the church. The ministers who preached, more or less frequently, during the destitution of stated ministerial labor, were the Rev. Messrs. James Hobart, Samuel Goddard, James Parker, Clement Parker, Levi Parsons and David H. Williston.

In September, 1825, the Rev. Kiah Bailey became acting pastor with a salary of \$200. During his pastorate, a house of worship, the first in Greensboro, was built. It was dedicated 25th September, 1827, Mr. Bailey preaching the sermon. In March, 1829, he closed his labors with this church, and another period of destitution ensued, during which the Rev. Messrs. Lyman Case, Elias W. Kellogg, Amariah Chandler and Robert Page, rendered occasional services. The Rev. Jacob N. Loomis was acting pastor two years, 1833-34. Early in 1835, the Rev. Wm. A. Chapin became acting pastor, and having served in that capacity six years, he was in January, 1841, formally installed, and sustained that relation till his death in November, 1850. In December, 1850, the Rev. James P. Stone became acting pastor. A revival was experienced in 1851, and thirty-five were added to the church. In 1853-4 another revival was experienced, the congregation was greatly increased, and the church began to sustain preaching without aid from the Domestic Missionary Society. During Mr. Stone's pastorate of eleven years, the house of worship was remodeled, improved, and furnished with a bell, and a parsonage was built and paid for.

During the years 1862 and 1863, the Rev. Andrew Royce was acting pastor. In May, 1864, the Rev. Azel W. Wild began to

supply the pulpit, and in the following October he was ordained to the pastorate, with a salary of \$675, which was increased in January, 1868, to \$800. Since his pastorate commenced, the house of worship has been thoroughly repaired, and between thirty and forty persons have been added to the church.

PASTORS.

1. The Rev. SALMON KING was born in Bolton, Ct., about 1771. His ancestor, John King, came from England in 1645, and lived in Hartford, Ct., till he became of age, when he married Sarah Holton, daughter of Wm. Holton, one of the first settlers of Hartford, and with his wife and her father moved to Nonotuck, (now Northampton,) Mass., of which they were among the earliest settlers. Salmon was descended from him in the fourth generation. He was graduated at Yale in 1796, read theology with the Rev. Charles Backus, D. D., of Somers, Ct., and was ordained pastor of "the Orford Society in East Hartford, Ct.," 5th November, 1800. The Rev. Dr. Backus preached the sermon. After a pastorate of nearly eight years he was dismissed 25th October, 1808. He then came to Vermont and labored as an itinerant missionary till he came to Greensboro. Here he was installed 11th July, 1810. The Rev. Leonard Worcester, of Peacham, preached the sermon. He was dismissed 25th January, 1814, the ostensible reason being the want of a competent support. He then removed to Warren, Pa., where he became pastor of a Presbyterian church, and there he died about 1836. His only publication was a sermon preached at the funeral of Mrs. Hannah Parker of Glover. This was the first Orleans County sermon given to the press.

2. The Rev. WILLIAM A. CHAPIN. See Craftsbury pastors, p. 24.

3. The Rev. AZEL WASHBURN WILD, son of the Rev. Daniel and Huldah (Washburn) Wild, and grandson of the Rev. Azel Washburn, pastor in Royalton during the latter part of the last century, was born in Brookfield, 12th June, 1836. He was graduated at Middlebury in 1857, spent two years in teaching, and then entered Andover Theological Seminary, where he was gradu-

ated in 1862. He was licensed by the Royalton Association at Brookfield, 8th January, 1862. His first labors in the ministry were at Pittsfield, where he preached till March, 1864. He was ordained at Greensboro, 26th October, 1864. The Rev. Daniel Wild preached the sermon.

His sermon on the death of E. E. Hartson and Horace Sullham in the United States service in 1864, his sermon at the funeral of Charles Cook in 1868, and his sermon before the Orleans County Bible Society in 1868, were published.

NATIVE MINISTERS.

1. The Rev. EDMUND HARVEY BLANCHARD, son of Edmund and Anna (Abbot) Blanchard, was born 16th January, 1821, was graduated at Middlebury in 1848, taught the Academy at Lyndon one year, and then entered Andover Theological Seminary, where he was graduated in 1852. From that time till 1860 he preached at Woonsocket, R. I., Epsom, N. H., and Plymouth, Mass. He was ordained pastor of the Congregational church in Warwick, Mass., 25th April, 1860. The Rev. P. C. Headley, of Greenfield, preached the sermon. He was dismissed 11th May, 1868. He married, 16th May, 1860, Annie Clifford, of Loudon, N. H.

2. The Rev. BRAINERD BRADLEY CUTLER, son of Obed and Azubah (Sheperd) Cutler, was born 4th March, 1803. Without obtaining any more than a common school education, he read theology with the Rev. Henry Jones of Cabot, and the Rev. Kiah Bailey of Hardwick, and was licensed by the Orleans Association at North Troy, 21st August, 1831. The first two years of his ministerial life were spent with the churches of Eden, Stowe and Wolcott. He then became acting pastor of the church in Richmond. Here his labors were blessed and a revival occurred. He was ordained at Richmond without pastoral charge, 21st August, 1835. The Rev. John Wheeler, D. D., preached the sermon. He preached three years at Essex, where his ministry was very successful and more than sixty were gathered into the church. In 1841 or 1842 he became acting pastor of the then recently organized church at St. Albans Bay. Within a year seventy members were added to the church. In June, 1845, he was installed pastor of the Congregational church in Lawrenceville,

N. Y. The Rev. B. N. Burnap, preached the sermon. From this pastorate he was dismissed 7th February, 1854. Since that time he has continued to reside at Lawrenceville, preaching in various places in that vicinity. He married 17th September, 1827, Emma H. Stevens, a native of Groton, Mass.

3. The Rev. GEORGE BURDER TOLMAN was born 24th July, 1832. He was a son of Enoch and Abigail (Cook) Tolman, and a grandson of the Rev. Thomas Tolman, the first pastor of the church in Cornwall. He was graduated at the University of Vermont in 1856, and at Union Theological Seminary in 1860. He was licensed by the Orleans Association at West Charleston, 1st October, 1861. He began preaching at Sheldon about 1st January, 1862, and was ordained pastor of the Congregational church in that town, 10th July, 1862. The Rev. N. G. Clark, preached the sermon. He represented Greensboro in the Legislature of Vermont in 1860 and 1861. He married 16th June, 1862, Hannah L. Bailey, of Hardwick, who died 19th July, 1867.

4. The Rev. JOHN WORTHINGTON HOPKINS BAKER, son of Dea. Samuel and Marinda (Perrin) Baker, was born 7th February, 1835. He was graduated at Dartmouth in 1861, and at Bangor Theological Seminary in 1864, and was licensed by the Penobscot Association at Bangor, 13th July, 1863. He began to preach at Island Pond about 1st November, 1864, and was there ordained pastor, 29th June, 1865. The Rev. Pliny H. White preached the sermon. He was dismissed, 9th October, 1866, and soon received an appointment as inspector of customs at Island Pond, which he resigned in June, 1868, and became acting pastor at North Waterford, Me. He married, 20th October, 1864, Sarah W. Drummond, of Bangor.

MINISTERS' WIVES.

Hannah L. Bailey, wife of the Rev. G. B. Tolman; Lois Tolman, wife of the Rev. Lester H. Elliott; Ruth E. Washburn, wife of the Rev. John H. Redington; and Samantha Washburn, wife of the Rev. Septimius Robinson, were natives of Greensboro.

HOLLAND.

The church in Holland was organized by an Ecclesiastical Council, 30th November, 1842, and was composed of seven members, of whom three were from the church in Derby, and four from that in Morgan. The Rev. William Claggett of Derby preached a sermon on the occasion, and the Rev. Ora Pearson, of Barton, offered the consecrating prayer. In June, 1843, the church was strengthened by the addition of ten members, and in June, 1844, the Rev. J. T. Howard, its first and only pastor, was installed. Public worship was maintained in school-houses till 1854, when a small but sufficient house of worship was built. On the occasion of its dedication, the Rev. Joel Fisk, of Irasburgh, preached the sermon.

In 1858, the failure of the pastor's health compelled him almost wholly to discontinue preaching, and, without being formally dismissed, he ceased to supply the pulpit except occasionally. For two or three years itinerant missionaries of the Vermont Domestic Missionary Society supplied most of the preaching; and for the lack of them reading meetings were maintained, and the Sabbath School was permanently kept up. In May, 1861, the Rev. Charles Duren became acting pastor, and continued two years and a half. In December, 1862, the Rev. Levi Loring became acting pastor, and remained a year. For a few months the pulpit was then supplied by the Rev. A. R. Gray. Until April, 1864, preaching was had only on alternate Sabbaths, and the acting pastors had been non-resident, but on the first Sabbath in that month, J. B. Griswold became acting and resident pastor, and preaching was maintained all the time for a year. The Rev. Thomas Bayne supplied the pulpit on alternate Sabbaths for six months in 1865-6. On the first Sabbath in March, 1866, the Rev. A. R. Gray began to supply the pulpit, and continued till June, 1867, when the Rev. T. E. Ranney became acting pastor, and took up his residence in the parish, and preaching was again maintained all the time.

The church has only fifteen resident members, of whom no more than three are men. Its weakness in point of numbers is compen-

sated by its energy, self-denial, and liberality, and especially by the fidelity of its praying women. The chief obstacles to its growth have been, and still are, the sparse population of the town, and the lack of a village center of population.

PASTOR.

The Rev. JABEZ TRUE HOWARD, son of John and Sarah (True) Howard, was born in Haverhill, N. H., 22d August, 1804. He studied at Atkinson Academy with reference to entering college, but was diverted into mercantile business, in which he spent ten years at Hampstead. In 1835 he entered Gilmanton Theological Seminary, and was there graduated in 1839. He was licensed by the Deerfield Association at Gilmanton, in November, 1839, and was ordained pastor of the Congregational Church in Elmore, Vt., 19th January, 1841. The Rev. Samuel Delano preached the sermon. He was dismissed 24th August, 1842, and was installed at Holland, 13th June, 1844. The Rev. James Johnson, of Irasburgh, preached the sermon. In 1848 he removed to West Charleston, and supplied the pulpit there on alternate Sabbaths for eight years. He still lives at West Charleston.

He married 11th June, 1840, Elizabeth Sawyer of Meredith Village, N. H., by whom he had Elizabeth Ann, born 30th December, 1841, died 9th October, 1842. Mrs. Howard died 26th November, 1855, and he married 4th May, 1860, Mrs. Marthaette (Ketchum) Page of Albany, Vt.

NATIVE MINISTER.

The Rev. CLARK E. FERRIN. See Barton pastors, p. 10.

MINISTER'S WIFE.

Emelino Nelson, wife of the Rev. Calvin C. Adams, was a native of Holland.

IRASBURGH.

The church in Irasburgh, consisting of three males and three female members, was organized 28th January, 1818, by the Rev. Luther Leland, of Derby, and the Rev. James Hobart, of Berlin. In the following February; Zadok Bloss was chosen moderator and clerk, and, at a later period, deacon also. Pastoral services were rendered for terms of various length by the Rev. Messrs. Luther Leland, James Parker, David H. Williston, W. A. Chapin, Lyman Case, James Hobart, Elias W. Kellogg, Daniel Rockwell, Otis F. Curtis, (two years, 1829-30,) and Buel W. Smith.

A revival which took place in 1838 brought so much strength to the church that it felt able to settle a pastor, and a call was given to the Rev. James Johnson, who accepted the invitation, and early in 1838, was duly installed. For more than twenty years the court house was the only place of worship, but, after many years of struggle a house was completed, which was dedicated 15th January, 1840. In December, 1842, a series of meetings was held on the evenings of several successive weeks, and a system of visitation from house to house was established. This was followed by a general revival, as the result of which forty-five were added to the church. Most of these were from the Sabbath School. In 1843, the erysipelas raged fearfully in Orleans County, and in many towns with great fatality; but, as the records of the church say, "in the commencement of the year God visited this people with the outpourings of His Spirit, in consequence of which the attention of the people was called off from the disease, and thus the mind being delivered from fear, the disease was far less fatal than in other towns." Mr. Johnson's pastorate continued nearly eleven years.

The next pastor was the Rev. Joel Fisk, who was installed early in 1850, and, at his own request, was dismissed in October 1854; but in compliance with a vote of the church he continued to officiate as pastor till 1st March, 1855. The Rev. John H. Beekwith was acting pastor for three years from 1st December, 1855. In February, 1859, the Rev. Thomas Bayne became acting pastor,

and continued till November, 1863. The Rev. John H. Woodward began to supply the pulpit 12th June, 1864, was installed as pastor the next fall, and still continues in the pastorate.

PASTORS.

1. The Rev. JAMES JOHNSON was born in Lynnfield, Mass., 12th July, 1779. His early life was a constant, but ultimately successful struggle with adverse circumstances. He was graduated at Harvard University in 1808, at the mature age of twenty-nine, read theology with the Rev. Henry Ware, D. D., and was licensed in 1810. He was ordained pastor of the Presbyterian church in Potsdam, N. Y., 11th March, 1812. The Rev. Amos Pettengill, of Champlain, preached the sermon, and it was printed. In 1817 he was dismissed from that pastorate and was installed 7th October, 1818, over the Congregational church in Williston, Vt., where he remained pastor five years to a day, and was dismissed 7th October, 1823. He was installed 28th February, 1827, over the first church in St. Johnsbury, and remained in that pastorate till 3d May, 1838, when the relation was dissolved. His ministry at St. Johnsbury was eminently useful and the results of it are visible to this day. Two revivals occurred, one of which, in 1834, resulted in more than sixty additions to the church. The whole number added by profession during his pastorate there was one hundred and seventy. His next and last settlement was at Irasburgh, where he was installed 13th February, 1839. He was dismissed 23d November, 1849, and having attained the age of seventy years, he removed to St. Johnsbury, where he resided, without pastoral charge, till his death, which occurred 31st October, 1856. He was an able and industrious minister, and had a special gift in prayer. His only published discourse was a sermon preached at a masonic celebration at St. Albans, 24th June, 1826.

2. The Rev. JOEL FISK, son of Dea. Moses and Hannah (Batchelder) Fisk, was born in Waitsfield, Vt., 26th October, 1796. He was a grandson of Ebenezer Fisk of Shelburne, Mass., a man of the Puritan stamp, more than three hundred of whose descendants have already become members of the church, among whom are eight ministers. He fitted for college at Washington County Grammar

School, and was graduated at Middlebury in 1825, after which he studied theology with the Rev. Charles Walker of Rutland, and was licensed by the Rutland Association at Clarendon, 31st May, 1826; thus, like his Divine Master, entering upon the work of the ministry when he "began to be about thirty years of age."

His first settlement was at Monkton, where he was ordained 20th September, 1826, the first and only pastor of the Congregational church in that town. Receiving a call to New Haven, he was dismissed from Monkton, 18th October, 1830, and on the 26th day of the same month he was installed at New Haven. He was dismissed 25th September, 1832, and removed to Essex, N. Y., where he was pastor of the Presbyterian church twelve years. He then preached some time in Canada, at first as a missionary, and then as acting pastor for about five years at Phillipsburgh. From the last named place he went to Irasburgh, was there installed 26th March, 1850, and was dismissed 9th October, 1854. He then became acting pastor at Plainfield, where he labored with fidelity and success till arrested by sickness, which resulted in his death, 16th December, 1856.

His piety was deep, ardent and active. Nothing delighted him so much as the performance of religious duties. He excelled as a pastor, and was gifted in religious conversation, but preaching the gospel was his ruling passion. In the prime of life he had a very vigorous constitution, and engaged in the most arduous and protracted labors. On several occasions he preached every day and evening for more than a fortnight. In nearly all the places where he labored, the fruits of his ministry were apparent, and in some places very abundant. He preached as long as it was possible. Even in his last sickness he was several times assisted into church, where he performed the services in a sitting posture. His death was a fitting close of such a life. It was more than peaceful. It was triumphant.

His only publication (known to the writer) was a sermon occasioned by the death of his father, and published in 1847.

3. The Rev. JOHN HILLS WOODWARD, son of William and Clarimond (Hills) Woodward, was born in Charlotte, 7th May, 1809, and was graduated at Union College in 1835. He studied the

ology with the Rev. Worthington Smith, of St. Albans, preached at Cambridge a year, 1836-37, began to preach at Westford in August, 1837, and was there ordained pastor 31st January, 1838. The Rev. W. Smith preached the sermon. He was the representative of Westford in the Legislature in 1856 and 1863, and a Senator from Chittenden county in 1860 and 1861. During the session of 1861, he resigned his seat in the Senate to become chaplain of the First Vermont Cavalry, and served in that capacity a year and eight months. Two of his sons were in the army: John W., Captain of Company M. in the Cavalry, who was killed at Gettysburgh, and George, a Sergeant in the Second Vermont Regiment, who was wounded before Richmond. He was dismissed from the pastorate at Westford, 20th February, 1864, and was installed at Irasburgh 21st September, 1864. The Rev. Pliny H. White preached the sermon.

His fast sermon preached 13th April, 1866, was published in the Newport Express 1st May, 1866.

MINISTER'S WIFE.

Sarah M. Cooper, wife of the Rev. Lewis Bodwell, was a native of Irasburgh.

LOWELL.

The Church in Lowell was organized 10th January, 1816, by the Rev. Nathaniel Rawson of Hardwick, and the Rev. James Parker of Enosburgh. It consisted of six members, three of each sex. For many years they had only occasional preaching by itinerant missionaries. The Rev. Joseph Labaree, who preached a Sabbath or two in 1819, reported that at an evening meeting every man in town except one who was sick was present. The Rev. James Parker preached occasionally in 1820 and the two following years. In 1827-28 the Rev. Silas Lamb, of Westfield, supplied the pulpit a part of the time, and with some good results. In 1834, the Rev.

J. Sampson labored half the time for some months, and a refreshing was experienced which resulted in the addition of eight members. In 1840 and 1841 this church shared with that in Westfield, in the labors of the Rev. Reuben Mason, and the church was somewhat enlarged. In 1845 and 1846 the Rev. E. R. Kilby supplied the pulpit half the time.

The Rev. Jubilee Wellman commenced laboring 1st September, 1849, and in a few months was installed pastor. The prospects of the church now seemed to improve. The congregation increased, the Sabbath School prospered, and other denominations which held some interest in the house of worship sold to the Congregationalists. But the numbers and ability of the church soon began to be diminished by emigration, and the death of the pastor early in 1855 had a very disheartening effect. In December, 1855, the Rev. Daniel Warren became acting pastor, and remained nearly three years; during which a debt that had rested on the house was paid, by the help of the American Congregational Union. In January, 1850, the Rev. Thomas Baldwin became acting pastor, and remained three years. From January 1861, till August 1863, the pulpit was supplied but partially, and, for the most part, by the itinerant missionaries of the Vermont Domestic Missionary Society. The Rev. Azro A. Smith then became acting pastor, and in the following February was ordained pastor of this church and that at Westfield. Under his ministry there has been a steady and healthful growth. In January, 1867, the church was able for the first time, to support the preaching of the gospel every Sabbath, and Mr. Smith being released from his charge in Westfield, began to bestow all his services upon this field.

PASTORS.

1. The Rev. JUBILEE WELLMAN, was born in Gill, Mass., 20th February, 1793, and without going through a collegiate course, studied theology at Bangor, where he was graduated in 1823. He was ordained pastor in Frankfort, Me., 17th September, 1824. The Rev. Bancroft Fowler, of Bangor, preached the sermon. He was dismissed 3d January, 1826; and in the fall of that year, while journeying, he spent a Sabbath in Warner, N. H., where he

preached from the text : " Never man spake like this man." The discourse impressed the audience very favorably, and many desired to secure him as their minister. But he went on his way, and the church remained destitute of preaching till January, 1827, when a few individuals advanced the funds to employ him four weeks. Thus began a happy and successful ministry of nearly ten years. A revival speedily commenced and continued several months, as the result of which twenty-nine were added to the church. He received a unanimous call to the pastorate, and was installed 26th September, 1827. The Rev. Samuel Wood, D. D., of Boscawen, preached the sermon. His pastorate continued till 15th February, 1837, when he was dismissed at his own request.

Afterward he preached at Bristol, Hooksett and Meredith Bridge, a few months at each place. He was installed pastor at Westminster West, Vt., 7th March, 1838, the Rev. Z. S. Barstow, D. D., of Keene, N. H., preaching the sermon. In 1840 a revival occurred and fifty were added to the church. He was dismissed 5th January, 1842. For two years he supplied alternately at Cavendish and Plymouth, then for five years at Cavendish alone. From Cavendish he went to Lowell, where he was installed 17th October, 1840. The Rev. Joseph Underwood, of Hardwick, preached the sermon. His labors at Lowell were closed by death 18th March, 1855.

As a preacher Mr. Wellman was always acceptable and instructive, sometimes earnest and impressive, and occasionally even eloquent. He could be plain and pointed without being personal or giving offense. His prayers were appropriate, never tedious, and not seldom accompanied by tears. He was dignified and gentlemanly in appearance, but readily adapted himself to the society of all his parishioners however humble. His people both loved and revered him. He was a decided friend to the benevolent enterprises of the day, and was an especially active advocate of temperance.

2. The Rev. AZRO ANDRUS SMITH, son of Major and Alma (Andrus) Smith, was born in Tunbridge, 6th September, 1827, and was graduated at the University of Vermont in 1856, after which he studied theology at Andover a year, and was a teacher in Bur-

lington two years, and in Franklin, N. H., three years and more. During the period last mentioned, he studied theology two years with the Rev. William T. Savage of Franklin, and was licensed by the Hopkinton Association at East Concord, 14th October, 1862. He then spent eight months at Andover, pursuing his studies as resident licentiate. He was ordained pastor of the churches in Lowell and Westfield, 11th February, 1864. The Rev. Pliny H. White preached the sermon. He was dismissed from the Westfield pastorate, 20th August, 1867.

He married, 20th August, 1857, Lucinda R. Hood, a native of Chelsea.

MORGAN.

Several of the early settlers of Morgan were active and consistent Christian men, of the Connecticut type of piety and orthodoxy. Long before there was a house of worship, or even a school-house in the town, they maintained public worship on the Sabbath in barns or private houses. They were also men of great individuality and force of character, and exerted a controlling influence in favor of good morals and religion.

The Congregational Church was organized 4th June, 1823, by the Rev. Lyman Case, of Coventry, and the Rev. David H. Williston, of Uxbridge. It consisted of five male and six female members. Jotham Cummings was chosen deacon and clerk, for both of which offices he was eminently qualified. He used the office of a deacon well, and purchased to himself a good degree and great boldness in the faith. His prudence, uprightness and soundness of judgment secured the unreserved confidence of his associates, and made him their leader.

In the summer of 1826, the Rev. Jacob S. Clark preached a few Sabbaths as a candidate for settlement, received a unanimous call, and early in 1827 was ordained to the pastorate, which office he still holds. His salary was small, but he obtained possession

of the minister's lot, and the people helped him reduce it to a farm; and he was enabled to support his family, and even to send a son to college, the only native of Morgan who has been graduated. In the fall of 1829, a revival began, which continued for several months and affected every part of the town. As the fruits of this revival, twenty-seven were added to the church. In the fall of 1830 another revival was experienced which was powerful while it lasted, but was of short duration. Thirteen were added to the church. Since that date there have been no revivals, and the average annual additions have not exceeded two. All this while the church has been steadily diminished by emigration and by other causes, and it is now one of the feeblest in the county. In the summer of 1864, the pastor having attained the age of more than three score years and ten, retired from active service in the ministry. The Rev. A. R. Gray began to supply the pulpit on alternate Sabbaths 10th July, 1864, and still continues to do so.

PASTOR.

The Rev. JACOB STARR CLARK, son of Nathaniel S. and Phebe (Mitchell) Clark, was born in Landaff, N. H., 10th January, 1792, and served an apprenticeship to a clothier's trade, at which he labored till he was thirty years old. Without pursuing a regular course of theological studies, he was licensed by the Coos Association at Littleton, in February, 1822. He was ordained at Morgan, 11th January, 1827. The Rev. Thomas Simpson, of Barton, preached the sermon. If Mr. Clark was not learned, nor eloquent, he was devout, diligent, discreet, and an excellent pastor. If he did not attract to himself and to the church the young people of the town, he secured the warm affection of adult christians, and the high respect of all who knew him. To him the town has been largely indebted for its good order, morality and christian character.

He married 5th October, 1819, Sally Merrill of Lyman, N. H., by whom he had Nathaniel S., born 5th August, 1820; Jacob M., born 15th September, 1823; graduated at the University of Vermont in 1845; Amos D., born 4th June, 1825; died 19th November, 1856; Osmond C., born 10th November, 1829; died 15th August, 1831; Mary Jane, born 24th July, 1831.

MINISTER'S WIFE.

Jane M. Cummings, wife of the Rev. Richard Knight, was a native of Morgan.

NEWPORT.

The church in Newport was organized 23d February, 1831, by the Rev. Ralden A. Watkins of Coventry, and consisted of four male and three female members of the church in Coventry, who were set off for that purpose. Samuel Warner was chosen deacon, and Seymour Lane clerk. The Rev. Jacob S. Clark preached one-fourth of the time for two years, 1832-34, during which period ten were added by profession. In 1837, the Rev. Reuben Mason became acting pastor, and was installed pastor for one-fourth of the time, 26th September, 1837. He closed his labors in Newport in 1839, but was not formally dismissed till October, 1842. The Rev. E. R. Kilby preached one-fourth of the time in 1840.

In 1844 the church began to maintain preaching on alternate Sabbaths, and was supplied for a year, 1844-45, by the Rev. J. S. Clark, and for another year, 1845-46, by the Rev. Moses P. Clark. In 1846 a house of worship was built in company with the Baptists, and the Rev. E. R. Kilby again became acting pastor, and continued to serve till his death in February, 1851. He was succeeded by the Rev. Moses Robinson, who supplied the pulpit for four years. In 1855, the Rev. Robert V. Hall became acting pastor, and continued until the last Sabbath in April, 1867, during which period the membership increased four-fold, and an unusual prosperity in all respects was enjoyed. The church shared in the general revival of 1858-59, and received an addition of twenty-four members.

The center of population and business in the town being changed by the rapid growth of the village in the east part, the union meet-

ing-house was abandoned in 1860, the location of the church was changed to the village, and on the first Sabbath in October, 1860, the church began to enjoy the preaching of the gospel all the time. The next year a house of worship was built, which was dedicated 15th October, 1861. The Rev. Pliny H. White preached the sermon. For five months after the close of Mr. Hall's ministry, the pulpit was not regularly supplied. The first Sabbath in October, 1867, the *Rev. George H. Bailey*, who had been called to the pastorate, began to preach, and in a few weeks he was ordained pastor. On the first Sabbath in January, 1868, the church was strengthened by the addition of nineteen persons, ten of whom united by profession.

PASTORS.

1. The Rev. REUBEN MASON. See Glover pastors, p. 23.
2. The Rev. GEORGE HAMILTON BAILEY, son of Jeremiah and Laura (Washburn) Bailey, was born in Canton, N. Y., 28th April, 1829. In 1860 he entered Middlebury College, but in his sophomore year left his studies, and enlisted in the army of the Union. He was a private in Co. B, 6th Reg., from 4th October, 1861, till 16th June, 1863, and was with his regiment in the battles of Williamsburgh, Lee's Mills, Young's Mills, Yorktown, and many other engagements. His health failing, he was discharged from duty in the field, but was a clerk in the military service during the war, and about a year longer. He studied theology at Bangor Theological Seminary and was there graduated in 1867. He was licensed by the Windham (Vt.) Association, at Peru, 18th August, 1866, and was ordained at Newport, with a salary of \$800, 26th November, 1867. The Rev. John H. Woodward preached the sermon. In 1868 he received the honorary degree of A. M. from Middlebury College.

SALEM.

No church of any denomination has ever had an existence in Salem, nor has the stated preaching of the gospel ever been enjoyed, except for about four months during the winter of 1867-68, when the Rev. A. R. Gray preached on alternate Sabbaths. A part of the inhabitants attend public worship in Brownington, Charleston, or Derby, according as they live near one or the other of those towns. One Congregational minister was born in Salem.

NATIVE MINISTER.

The Rev. CHARLES FITCH MORSE, the only native of Salem graduated at College, was a son of Joseph and Abigail (Thomas) Morse, and was born 28th July, 1825. He fitted for College at Derby and St. Johnsbury Academies, was graduated at Amherst College in 1853, and at Andover Theological Seminary in 1856. Having decided to become a missionary, he was ordained at Reading, Mass., 13th August, 1856. The Rev. E. A. Park, D. D., of Andover, preached the sermon. He sailed for Constantinople, 5th January, 1857, and arrived there 5th March. His first designation was to the Armenian mission, but in January, 1858, he was appointed to the Bulgarian mission, and was one of its original members. He arrived at Adrianople, 16th July, 1858, and there remained till September, 1862, when he removed to Sophia. In the summer of 1865, he revisited America, and in 1866 returned to his mission. He was the author of "The Pope and the Roman Catholic Church," a book of about eighty pages in Bulgarian. He translated into Bulgarian, the Tract Primer, Jones's Catechism, and an Epitome of the Gospels. He also prepared a Bulgarian and English Dictionary, in two parts, of about seven thousand five hundred words each.

He married, 10th August, 1856, Eliza D. Winter, of West Boylston, Mass., by whom he had Charles Herbert, born 28th January, 1859; Caroline Eliza, born 5th September, 1860; Joseph Fairbanks, born 11th August, 1862; Henry Eugene, born 17th August, 1864.

' TROY.

The Congregational Church in Troy was the fruit of the labors of the Rev. Levi Parsons, afterwards missionary to Palestine. In the fall of 1817, John Chamberlin, who was then the only professor of religion in the town, attempted to maintain the institutions of the gospel by reading sermons on the Sabbath and by holding conference and prayer meetings at other times, by which means considerable interest was aroused. Soon afterwards a citizen on a journey found Mr. Parsons at Peacham, and invited him to go to Troy. He commenced preaching there about 1st January, 1818, and a general spirit of inquiry upon the subject of religion seems to have been the almost immediate result. In his own journal Mr. Parsons says: "At my first meeting I perceived an unusual interest. Every ear was opened to receive instruction, and many expressed by their countenances and actions the keen distress of a wounded conscience. The ensuing week convictions and conversions were multiplied. At some of the religious conferences more than twenty requested the prayers of their christian friends." As the whole population of Troy at that time was included in thirty-five families, an extraordinary degree of interest must have prevailed, to justify such a statement as this.

On the 5th of February, 1818, Mr. Parsons and the Rev. Luther Leland of Derby, organized a church of six male and six female members. Three of them were baptized by immersion. Samuel Skinner was chosen deacon, and Samuel Chamberlin, clerk. On the 29th March, nineteen persons were added to the church, eight of whom were immersed; and in April fourteen more were added. Thus a church of forty-five members was the fruit, in four months, of the preaching of a man of very moderate abilities, but who was moved by intense love to Christ and ardent devotion to the work of saving souls. Before the close of the year, twenty-one more additions took place, and a second deacon being found desirable, Samuel Hovey was chosen to that office. With the exception of

a few weeks missionary service by the Rev. Joseph Labaree in 1818 and by the Rev. James Parker in 1821, the church was destitute of preaching till 1823, when the Rev. James Parker became acting pastor and continued so till his death.

In the fall of 1828, the Rev. Benjamin Dolbear became acting pastor and continued for about two years. Some ministerial service was rendered by the Rev. Otis F. Curtis in 1830-31. In 1831 a revival was experienced, as the result of which twenty-six persons were added to the church, making the whole number at that time ninety-eight. The Rev. William E. Holmes became acting pastor, 12th February, 1832, and was formally ordained to the pastorate 27th June, 1832. Under his labors another revival followed, and further additions took place. In 1832 the subject of temperance attracted much attention from the church, and the following article was added to the covenant: "You engage to drink no ardent spirits, not to furnish it for others, and to use your influence against the use of it except as a medicine." Mr. Holmes was dismissed 26th March, 1836.

Early in 1840, the Rev. Geo. Stone commenced supplying the pulpit, and in February, 1842, he was ordained pastor. Through his whole term of service, and in fact, before and long after that time, the efficiency of the church was much impaired by the lack of a house of worship and the consequent necessity of itinerating from place to place. Meetings were held at three places in rotation, and though they were numerous attended, it was found impossible to build up a strong society, without a local center at which the good results of all Christian efforts should meet and be consolidated. The excitement connected with Millerism in 1844 and in 1845 had an injurious influence upon the church, and the removal of a part of the members in 1845 to form the church at South Troy had a discouraging effect and resulted in the dismissal of Mr. Stone near the close of the year. After about two years of destitution, the Rev. Caleb W. Piper became acting pastor and continued for six years. In December, 1854, the Rev. Nathan Ward became acting pastor. An unusual degree of religious interest existed in 1856, numerous conversions took place, and seven

persons united with the church. Mr. Ward's ministry to this church continued for five years. A period of destitution followed, which was relieved only by occasional and temporary supplies till 1st April, 1863, when the Rev. Charles Scott became acting pastor. His ministry was successful, and there were frequent additions to the church. For two years he preached only on alternate Sabbaths, as his predecessors for many years had done ; but on the first Sabbath in April, 1865, the church began to maintain public worship every Sabbath, and has continued to do so. The same year a house of worship was finished and paid for. Mr. Scott's ministry continued two years and a half. He was succeeded on the second Sabbath in October, 1865, by Mr. Leonard W. Brigham, who supplied the pulpit for a year. The Rev. Daniel H. Babcock began to serve as acting pastor on the second Sabbath in January, 1868, and has continued to this time.

The second congregational church in Troy was organized at South Troy, 23d January, 1845, by a council of which the Rev. Ora Pearson was moderator. It consisted of four male and seven female members, of whom nine united by letters from the first church and two by profession. The constituting prayer was made by the Rev. Ora Pearson. In the spring of 1845, the Rev. C. W. Piper became acting pastor, and preached on alternate Sabbaths for nine years. The pulpit was then supplied only partially till about 1st January, 1860, when the Rev. James P. Lane became acting pastor and continued nine months. His successors were the Rev. George S. Biscoe, and the Rev. George A. Beckwith, each of whom continued less than a year. In April, 1862, the Rev. Charles Scott became acting pastor and continued three years. Until 1863 the church was dependent upon Christians of another denomination for a house of worship. In that year a plain but neat house was built, which was dedicated 29th December, 1863. The Rev. Pliny H. White preached the sermon. In the summer of 1865 the Rev. R. S. Van Cleve supplied the pulpit a few months. In February, 1866, the Rev. John A. Farrar became acting pastor, and worship was maintained every Sabbath for a

year. Mr. Farrar supplied the pulpit another year on alternate Sabbaths. The Rev. Daniel Goodhue began to supply the pulpit, 17 May 1868.

PASTORS.

1. Of the first pastor, the Rev. WILLIAM E. HOLMES, not much is known, and what is known does not awaken much desire to know more. He was a native of Newbury or of Guildhall, and a son of Asa and Joanna (Bicknell) Holmes. He studied theology with the Rev. Silas McKeen, D. D., of Bradford. His administration of family government was so severe as to be intolerable not only to his family but to the public, and it was a serious obstacle to his ministerial usefulness. He removed from Troy to Guildhall, where he preached a year, 1836-37, and then removed to the State of New York.

2. The Rev. GEORGE STONE, son of Fortunatus and Sarah (Cutler) Stone, was born in Sudbury, Mass., 19th February, 1803. He was graduated at the University of Vermont in 1825, studied theology with the Rev. Silas McKeen, D. D., of Bradford, and was licensed by the Orange Association at Lyme, N. H., 4th May, 1830. He preached a year at Sandgate, Vt., and a few months at Middletown. In the fall of 1832 he removed to Franklin, and preached alternately at that place and Highgate till the summer of 1835, when his health was completely prostrated and he was compelled to discontinue preaching for several years. He was ordained at Troy, 16th February, 1842. The Rev. James Johnson, his step-father, preached the sermon. He was dismissed 24th September, 1845, and since that time has lived upon a farm in Troy. He married 10th July, 1831, Elewtheria F. Lawton, of Hardwick, Mass., by whom he had one daughter, Laura Lawton, born 17th May, 1837.

WESTFIELD.

The Church in Westfield was organized 19th April, 1818, by the Rev. Levi Parsons, assisted by two laymen, Ephraim Skinner of Craftsbury, and Dea. Samuel Skinner of Troy. It consisted of

five male and five female members. Some missionary labor was bestowed upon the church in 1819 by the Rev. Joseph Labaree, who reported it as "in a happy and flourishing condition." In 1820, 1821 and 1822, a few weeks of service in each year were performed by the Rev. James Parker, who in 1823 began to supply the pulpit with some regularity, and continued to do so for about two years. He was rigid and faithful in discipline, and the church was strengthened under his ministry.

In the summer of 1826, the Rev. Silas Lamb was settled as pastor, and continued in that relation a little more than three years. Until Mr. Lamb's settlement worship had been held, sometimes in private houses, sometimes in school-houses, but during his ministry a house of worship was built, which was occupied for some years. In the latter part of his ministry there was a great religious declension, and for two or three years after his dismissal, little effort to sustain public worship was made. The Rev. William E. Holmes began to supply the pulpit on alternate Sabbaths, in February, 1832, and continued for a year, after which he preached once in three Sabbaths for another year. A revival was enjoyed and fourteen were added to the church. The Rev. Jonathan Sampson supplied the pulpit half the time for a year, beginning 1st March, 1834, and then all the time for another year.

In October, 1836, the Rev. Reuben Mason began to supply the pulpit three-fourths of the time, and in September of the following year he was installed pastor. His ministry continued six years. He took very decided anti-slavery ground, which gave offence to many, and led to a good deal of discipline. For more than a year after his dismissal, there was a destitution of preaching. In June, 1843, the house of worship was abandoned, and all the meetings for some years thereafter were held in school houses. The Rev. James D. Hills was ordained pastor in March, 1844, at which time the church consisted of fifty-four members. His pastorate continued about seven years, during which period, six were added by profession and ten by letter, and several who had been either suspended or excommunicated were restored. Another house of worship was also built, and was dedicated 10th January, 1849.

The Rev. Caleb W. Piper was acting pastor for about two years ending in June, 1854. He was succeeded, in the following December, by the Rev. Nathan Ward, who supplied the pulpit for five years. For nine months, commencing 1st January, 1860, the Rev. James P. Lane was acting pastor. His ministry was very successful. The average attendance on public worship increased from about one hundred to nearly one hundred and sixty, more than usual religious interest prevailed, and nine persons were added to the church. The supply of the pulpit was maintained by the itinerant department of the Vermont Domestic Missionary Society till May, 1861, when the Rev. George A. Beckwith became acting pastor, and continued nearly a year. The Rev. Charles Scott supplied the pulpit about a year, 1862-63, and was succeeded by the Rev. Azro A. Smith, who was ordained pastor, 11th February, 1864. His ministry was much blessed to the strengthening of the church, and continued three years and more. The Rev. John A. Farrar supplied the pulpit a year, 1867-68. In the summer of 1868, the Rev. Daniel Goodhue became acting pastor. Since 1851, the church has maintained worship only on alternate Sabbaths.

PASTORS.

1. The Rev. SILAS LAMB, son of Charles and Rebecca Lamb, was born in Putney, 15th August, 1776, and when six years old was removed with his father's family to Hancock. He studied theology with the Rev. Phineas Bailey, and was ordained at Westfield, 22d June, 1826. The Rev. P. Bailey preached the sermon. He was dismissed, 30th June, 1829, and was deposed from the ministry, 12th February, 1833. He was the representative of Westford in 1829, and soon after removed to Lowell, of which town he was the representative in 1833. Afterward he went to New York, entered the Methodist ministry and preached many years. He died at Batavia, N. Y., 3d March, 1850.

2. The Rev. REUBEN MASON. See Glover pastors, p. 33.

3. The Rev. JAMES DAVIDSON HILLS, was born in Windham, N. H., 23d April, 1809. He fitted for college at Phillips

Academy, Andover, Mass., and entered Middlebury in 1835, but left at the end of his Junior year, and went to Gilmanton Theological Seminary, where he was graduated in 1841. His pastorate at Westfield includes the whole of his ministerial life. He was ordained 27th March, 1844, the Rev. Lyndon S. French of Coventry, preaching the sermon, and was dismissed 27th December, 1850. Since that time he has lived on a farm in Hollis, N. H.

4. The Rev. AZRO A. SMITH. See Lowell pastors, p. 46.

NATIVE MINISTER.

The Rev. LUTHER ORVAL WINSLOW, son of Luther and Mary (Hitchcock) Winslow, was born 30th April, 1817, and in youth was taken under the patronage of Jude Kimball of Lyndon. While engaged in teaching, he lost one of his eyes by an assault by one of his scholars. He fitted for college at Lyndon Academy, and was graduated at Dartmouth in 1843, after which he studied theology, and was ordained to the ministry. He was settled at Selma, Ala., and afterwards in Kentucky. He married, 9th December, 1848, R. M. Gill, of Marshall county, Minn.

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